AN EXCLAMATION TO All thoſe that Love the *LORD JESUS* in SINCERITY, Againſt an APOLOGY

Written by an Ingenious Perſon.

For Mr. *COWLEY'S* Laſcivious and Prophane VERSES.

By a Dutiful Son of the CHURCH of *ENGLAND.*

Heic, neque more probo videas, neque voce ſerenâ
Ingentes trepidare Titos, cum Carmina lumbum
Intrant, & tremulo ſcalpuntur ubi intima Verſu.

Perſius Sat. 1.

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AN EXCLAMATION TO All thoſe that Love the *LORD JESUS* in SINCERITY.

SUch a Cloud of *Duſt* has riſen up amongſt us by the Tumultuous *Courſes* of Ignorant men, *Running* from the Orders of Our Church concerning things *Indifferent* (which themſelves are ſometimes pleas'd to call *ſhadows*, and *Circumſtances*) that we can hardly diſcern the great Danger we are fallen into of becoming Guilty of a baſe Connivence to ſome Publick, and moſt *Contagious* Impieties, which are as it were eſtabliſhed by a Law; I mean, are Obtruded upon us with ſuch Confidence, as if there were nothing in the Laws of Our Church, or State to Oppugn and Suppreſs them: I ſhall Inſtance only in the Reprinting of ſeveral Verſes of Mr. *COWLEY'S* (ſince his Death) ſome

of them ſo Notoriouſly *Laſcivious*, others ſo *Profane*, that it cannot be eaſily imagin'd how the *DEVIL* could be more Gratify'd in any thing, then in the Plauſible recommendation of them to the Sprightly Youths, and Pregnant Wits of this Nation. In Oppoſition to the Black Attempt of the Publiſher of them, I ſhall here firſt Recite my Thoughts of them, which I Publiſht in a certain Epiſtle about eleven years ſince: And then I ſhall make ſome Animadverſions on what has been Written of late in the Defence of theſe *Artifices* of Baſeneſs, and Impurity, for which I truſt Mr. *COWLEY* was truly *Penitent*. For when He Dy'd He Enjoin'd the Perſon, whom Before *GOD*, and His Holy Angels I now Charge with the Guilt of this Impurity, *to reviſe his Works, and to blot out whatſoever might ſeem the leaſt offence to Religion, or good Manners.* The words in the Epiſtle above mention'd are theſe: "*And now* Rea-
"der, if thou beeſt a *CHRISTIAN* indeed, I
"ſhall intreat thee by all the Love that thou ow-
"eſt to Him that was *CRUCIFIED* for thy
"ſake, that thou wouldeſt Oppoſe with all thy
"Might, that Vain Spirit of *Fooliſh Talking*,
"and *Writing*, which is gone abroad into the
"World

" World to the great Diſhonour of *HIS* Name,
" who has told us that we ſhall give an Account
" of *Every Idle Word.* And here I cannot but Ex-
" claim aloud againſt ſome of Mr. *COWLEY'S*
" Verſes; particularly that part of his Book,
" which he entitles *The Miſtreſs*, in which
" there are ſeveral Expreſſions ſo provoking to
" *Speculative Luſt, and Uncleanneſs*, that I can't
" conceive how a *CHRISTIAN* that caſts
" his Eye on them, can think otherwiſe, then
" that the Author did either Forget that There is
" a *GOD*, or that 'tis *Sinful* to be *Laſcivious.*
" What *Prophaneneſs* alſo is this Author guilty of,
" who uſes theſe Sacred Words, *HEAVEN*,
" *DEITY, DIVINE PRESENCE, FAITH*,
" &c. to ſet forth his *Diſſolute* Amorous
" Conceptions! (I ſhould rather have ſaid
" *Wanton*, or *Laſcivious*, *Amorous* being too gentle
" a term) Let any man of Common Reaſon
" judge whether the Minds of any Readers Vi-
" tiouſly Inclin'd (and ſuch ſurely are all thoſe
" that Delight in thoſe *POEMS*) be not as apt
" to be wholly *Debauch't* and *Corrupted* by a
" Work of this Nature, as thoſe mens *Bodies*
" are to *take Infection*, when they are amongſt
" *Sick Folk*, who are already *diſpos'd* to the *Di-*

" *ſeaſe*. Alas! Alas! Are not men apt enough
" of themſelves to be *Vain* in their *Imaginations*!
" Muſt the *Froth*, and *Vanity* of Wanton Minds
" be *wrought up*, and increaſed by the Wit, and
" Studies of ſuch Learned Perſons, and thoſe
" owning the Name of *CHRISTIANS! O*
" *Tempora! O Mores!* I deſire the Reader would take Notice, that This was Publiſht in the *Phanatick* Times, after Mr. *COWLEY'S* Book (as I was credibly inform'd) had been Publickly Commended without Exception by an Eminent Perſon then in *Oxford*. And now let us ſee what the *Apologiſt* can ſay for the things I ſo much Abhor.

" If there needed any excuſe to be made that
" his Love-Verſes ſhould take up ſo great a ſhare
" in his Works, it may be alledg'd that they
" were compos'd, when he was very young.
" But it is a vain thing to make any kind of A-
" pology for that ſort of Writings. If Devout,
" or Virtuous Men will ſuperciliouſly forbid the
" minds of the young, to adorn thoſe ſubjects
" about which they are moſt converſant: They
" would put them out of all capacity of perfor-
" ming graver matters, when they come to them.
" For the Exerciſes of all Mens Wits, muſt be

" always

"always proper for their Age, and never too "much above it: And by practice, and uſe in "lighter Arguments, they grow up at laſt to "excel in the moſt weighty. I am not therefore "aſham'd to commend Mr. *Cowley's* Miſtreſs. "I only except one or two Expreſſions, which I "wiſh I could have prevail'd with thoſe that had "the right of the other Edition to have left out. "But of all the reſt I dare boldly pronounce that "never yet ſo much was written on a Subject "ſo Delicate, that can leſs offend the ſevereſt "rules of Morality. The whole Paſſion of Love "is intimately deſcrib'd, with all its mighty "Train of Hopes, and Joys, and Diſquiets. "Beſides this amorous tenderneſs, I know not "how in every Copy there is ſomething of more "uſeful Knowledge very naturally, and grace-"fully inſinuated, and every where there may be "ſomething found, to inform the minds of wiſe "Men, as well as to move the hearts of young "Men or Women.

The Author of this Empty Rhetorick muſt not be Over-Angry if I tell him that it puts me in mind of a far greater piece of Wit (and that Accompanied with *Honeſty*) deliver'd by an *Heathen Poet*:

Fur

Fur es, ait, Pedio. Pedius quid? Crimine raſis,
Librat in antithetis ——

A Fine Colour for a *Laſcivious* Poem, this, An Intimate Deſcription of the whole Paſſion of Love! But what does the man Intend? Is he in good earneſt of this Opinion, that 'tis Requiſite that thoſe Ingenious Young men, that are much addicted to *Venery*, ſhould Exerciſe their *Phanſies* in Compoſing the moſt Accurate Expreſſions of the Pleaſures they take in the *Imagination* only or in the Groſſeſt Acts of *Carnality*; And that for this reaſon, that their *Phanſies* ſo Exercis'd in their Youth will make them the better *Poets*, or *Rhetoricians*, when they come to a Riper Age? *It may be alledg'd*, ſaies He, *that they were compos'd when he was very young*. But by Publiſhing them ſo many years after, He gave the World a ſad Inſtance of that Saying, *Quo ſemel eſt imbuta recens*, &c. If He had Obſerv'd the Inſtruction of the *Wiſe Man*, *Remember thy Creator in the daies of thy youth*, He would certainly even in thoſe Daies have Apply'd his Mind to things Pleaſing in His Sight, VVho tells us that we ſhall *give Account in the Day of Judgment of every Idle Word*.

It

It is a vain thing, &c. It is a vain thing indeed to make any kind of Apology for that ſort of VVritings in any Part of the world, not altogether *Heatheniſh*, or *Apoſtate* from the Practice of the *CHRISTIAN* Religion; for ſuch an Apology will certainly redound to the *Shame*, at leaſt to the *Infamy* of the (Unrelenting) Author.

If Devout, or Virtuous Men will ſuperciliouſly forbid, &c. Since no Devout or Virtuous Men, as Such, can do any thing Superciliouſly, whether this paſſage be not moſt notoriouſly Fooliſh and Impertinent, let any one judg, who is himſelf a Perſon of True Honour and Virtue.

I am not aſham'd, ſaies He, *to commend* Mr. *COWLEY'S MISTRESS*: And I truſt I ſhall never be *aſham'd to Confeſs the Faith of CHRIST Crucifi'd, and manfully to fight under his Banner againſt Sin, the World, and the Devil*: And with this Reſolution I Bid Defyance to him as *an Enemy of the Croſs of CHRIST*; and Charge him with the Guilt of Violating the Obligation lay'd on him by Mr. *COWLEY*, (when he recommended to his Care the reviſing of all his works) *That he ſhould be ſure to let nothing paſs, that might ſeem the leaſt offence to Religion, or Good Manners.* To deſtroy all plauſible Pretences of the Inno-

cency of this Αἰσχρολογία (expreſly forbidden by the Holy Apoſtle, *Coloſs.* 3. 8.) I doubt not but by *GODS* Aſſiſtance I ſhall in a few words clearly Demonſtrate that ſuch a *Tenent*, viz. that *It is Inoffenſive to good Manners*, is wholly Deſtructive to the *CHRISTIAN* Religion, whoſe main Scope, and Drift is this, to make Man *Partaker of the Divine Nature* through a ſenſe of His Intereſt in *GOD*. Aſſuming the Humane Nature to *Sanctifie Him wholly in SPIRIT, SOUL*, and *BODY*. Now I boldly averr to All the world (*Deſpiſing the Shame* of being never ſo much Reproacht by men *Puft up by their Fleſhly Mind*) that *GOD INCARNATE* is the *Principal* Object even of Our *Paſſionate* or *Senſitive* Love: And that the Habit of Exerciſing this *PASSION* Directly upon *CHRIST*, and All Our other *PASSIONS*, or *Senſitive* Affections (upon their various Objects) in a way of *Subſerviency* thereunto, is the thing Chiefly imply'd in the *Sanctification* of the *SOUL* and *BODY*, viz. as the *SOUL* is taken in Contradiſtinction to the *SPIRIT*: But I conceive that the *Senſible* Heats reſulting from this Divine *PASSION* are in the *Abhorrency* of whatever is Inconſiſtent therewith, and Apt to Extinguiſh it,

it, then in the Direct Embraces of its Object. If any Learned man ſhall find upon his thoughts any Objections or Scruples to be propos'd againſt what I have now written on this *Myſtical* Subject, I ſhould be Glad to undertake the Solution of them, if he would propoſe them in Latine, but I am very Averſe from ſpeaking of Theſe Things at large, Directly, and in the moſt Accurate Terms in the Hearing of the Vulgar, being well Aſſur'd that the *Power, and Vertue* of this Truth may be Convey'd into any Pious, and VVell-Diſpoſ'd Soul in other Terms, then what will *Convince Gain-Sayers*, &c. Now whether if ſo Great a *WIT* as Mr. *COWLEY* had Employ'd his Youthful *FIRE* in the Exerciſe of ſuch a *PASSION*, as would have made him to Cry out unto *GOD* with the Spouſe in the Canticles, *Draw me, we will run after thee*; And to ſay with that Glorious Martyr St. *Ignatius* Ὁ Ἐμὸς Ἔρως Ἐσταύρωται, *My Love Was Crucified*; and with that Mirrour of VVit, Learning and Virtue, *Prudentius* (ſpeaking of the Name of *CHRIST*)

O nomen prædulce mihi, Lux & Decus & Spes,
Præſidiumque meum, requies ô certa laborum,
Blandus in ore Sapor, fragrans Odor, irriguus Fons,
Caſtus amor, Pulchra Species, Syncera Voluptas.

Whether, I ſay, if he had ſo Employ'd his Youthful *FIRE*, or *Amorous Conſtitution*, it would not have been more to the Advantage of himſelf, and others, then the Pleaſing himſelf with the Writing of thoſe wanton *Imaginations*, I leave to the Conſideration of thoſe to whom this Paper is chiefly Directed, *viz.* thoſe that *LOVE* the *LORD JESUS* in *Sincerity*. But to evince this great and important Truth to the meaneſt Capacity, *viz.* that this curſed Tenent, that the Writing, or Reading of ſuch Verſes, as I here pronounce ſo Odious, and Deteſtable (unleſs with an Holy *Scorn* and *Indignation*) is not Offenſive to Religion, or Good Manners; is wholly Deſtructive to the *CHRISTIAN* Religion, I ſhall produce this plain Text of Scripture: *Whatſoever ye do in word or deed, do all in the Name of the LORD JESUS, giving thanks to GOD, and the FATHER by him. Coloſs.* 3. 17. Now if any man ſhall ſay that the making of ſuch Verſes, *&c.* may be judg'd to be a work done in the *Name of the LORD JESUS*, I ſhall only bid him to conſider that our *GOD* is a *Conſuming Fire*!

Iamblicus witneſſes that *Pythagoras* and his Followers did hold that all our *Actions* ſhould tend

tend to the sincere Acknowledgment, and service of the *DEITY*: His very words are these (*De Vitâ Pythag.* c. 28) Ἅπαντα ὅσα περὶ τὸ Πράττειν διορίζουσιν ἐστόχασθαι τῆς πρὸς τὸ Θεῖον ὁμολογίας. καὶ ἀρχὴ αὐτὴ ἐστὶ, καὶ Βίος Ἅπας συντέτακται πρὸς Ἀκολουθεῖν τῷ Θεῷ. A blush would well become the youthful cheeks of those whom this *Apologist* encourages in their *witty* impieties, at the reading of this. Here I cannot but use the words of the truly Learned Dr. *CASAUBON* (in a late Treatise of Credulity, and Incredulity, p. 140.) *O that Christians, or rather men professing Christianity, had as much conscience, and sense of goodness, and piety as some Heathens have had!* I shall take the Confidence to tell this Gentleman (who contrary to the Request of his dying Friend) has disturb'd the *CHRISTIAN* world with the publication of these *filthy* Lines (which certainly may be rightly term'd *Simulachra & pabula amoris*) that even the *Epicurean Lucretius* would have scorn'd this Action of his.

Sed fugitare decet (saies he, Lib. 4.) *Simulachra & pabula Amoris,*
Absterrere sibi, atque aliò convertere mentem.

Perhaps those who slight my words will be somewhat affected with what I shall here col-

left out of Mr. *Henry Vaughans* Preface to his Book entitled *Silex Scintillans*: *SACRED POEMS*, and private *EJACULATIONS*. A large Encomium of this excellent Gentleman I find amongst the Poems of the incomparable Mrs. *Katherine Philips*, (who I presume) by her acquaintance with Mr. *COWLEY* was the instrument of the great and good *GOD* to excite him to that sense of Piety, which he discover'd in that desire above mentioned, that his works should be revis'd, *&c.* O that he had liv'd to have blotted out those naughty things (particularly his wicked *Encomium* of that *disgrace* of Our Nation, that detestable *Apostate*, that *LEVIATHAN Infidel*) and to have testifi'd his Repentance with his own Pen! But the *Judgments of GOD are unsearchable, and his ways past finding out.*

Mr. *Vaughans* Repentance for the like Follies is by himself largely declar'd in these following words: "Well it were for them, (the "Authors of idle Poems.) if those willingly "studied, and wilfully published vanities could "defile no spirits but their own; but the case "is far worse. These *Vipers survive* their *Pa-*"*rents*, and for many ages after (like *Epidemic*

"Diseases)

"Diſeaſes) infect whole Generations, corrupt-
"ing alwaies and unhallowing the beſt-gifted
"*ſouls*, and the moſt capable *Veſſels*: for whoſe
"Sanctification, and well-fare the glorious Son
"of *GOD* laid down his *life*, and ſuffer'd the
"pretious *blood* of his bleſſed, and innocent
"*heart* to be poured out.

"A *good* wit in a *bad* ſubject is (as *Solomon*
"ſaid of the *fair* and *fooliſh woman*) *like a Jewel*
"*of gold in a ſwines ſnout*, *Prov.* 11. 22. Nay the
"more acute the *Author is*, there is ſo much the
"more danger, and death in the *work*. Where
"the Sun is buſie upon a *Dunghil*, the *iſſue* is al-
"waies ſome unclean Vermine.

"And here becauſe I would prevent a juſt *cen-*
"*ſure* by my free *confeſſion*, I muſt remember that
"I my ſelf have for many years together langui-
"ſhed of this very *ſickneſs*; and it is no long
"time ſince I have recover'd. But bleſſed be
"*GOD* for it! I have by his ſaving aſſiſtance
"ſuppreſſed my *greateſt follies*, and thoſe which
"eſcaped from me are (I think) as innoxious,
"as moſt of that *vein* uſe to be; beſides they
"are interlin'd with many virtuous, and ſome
"pious mixtures. What I ſpeak of them is truth,
"but let no man miſtake it for an *extenuation* of
"faults,

" faults, as if I intended an *Apology* for them,
" or my ſelf, who am conſcious of ſo much
" *guilt* in *both*, as can never be expiated with-
" out *ſpecial ſorrows*, and that cleanſing, and
" pretious effuſion of my Almighty Redeemer:
" and if the world will be ſo charitable as to
" grant my requeſt, I do here moſt humbly,
" and earneſtly beg that none would read them.

" But an idle or ſenſual *ſubject* is not all the
" poyſon in theſe Pamphlets. Certain Authors
" have been ſo irreverently bold, as to daſh *Scri-*
" *ptures*, and the *ſacred Relatives of God* with their
" impious conceits; And (which I cannot ſpeak
" without grief of heart) ſome of thoſe deſpe-
" rate *adventurers* may (I think) be reckon'd a-
" mongſt the principal, or moſt learned writers
" of *Engliſh Verſe*.

" The ſuppreſſion of this pleaſing and pre-
" vailing *evil*, lies not altogether in the power
" of the *Magiſtrate*; for it will fly abroad in
" *Manuſcripts*, when it fails of entertainment
" at the *Preſs*. The remedy lies wholly in their
" boſomes, who are the gifted perſons, by a
" wiſe exchange of *vain* and *vitious ſubjects for*
" *divine Themes, and Celeſtial Praiſe*. The *perfor-*
" *mance* is eaſie, and were it the moſt difficult in

" the

" the World, the *reward* is ſo glorious, that it " infinitely tranſcends it: *for they that turn many* " *to righteouſneſs ſhall ſhine like the ſtars for ever*, " *and ever*: whence follows this undeniable *in-* " *ference*, That the *corrupting of many*, being a " contrary *work*, the recompence muſt be ſo too; " and then I know nothing reſerved for them but " *the blackneſs of darkneſs for ever*; from which, " O *GOD*, Deliver all penitent, and reformed " Spirits.

The Divine *PASSION* I have been ſpeaking of is expreſt rarely well in ſeveral of his Poems, particularly in one which he entitles *Mount of Olives*, which begins thus.

When firſt I ſaw true BEAUTY, *and thy Joys*
Active, as light, and calm without all noiſe,
Shin'd on my ſoul, I felt through all my powers
Such a rich air of ſweets, as Evening ſhowrs
Fan'd by a gentle gale convey and breath
On ſome parcht bank, crown'd with a flowry wreath;
Odors, and Myrrh, and Balm in one rich floud
O're-ran my heart, and ſpirited my bloud;
My thoughts did ſwim in Comforts, and mine eye
Confeſt, The World did only paint, and lye.

That the *World* is indeed ſuch a *Lyar*, they ſhall find by woful experience, who give Ear to the *Songs of the SYRENS of this age*, the charming Rhetorick of *ſeditious or laſcivious* Phanſies.

If any Perſon of Learning, and Gravity find himſelf inclin'd to judg me Guilty of Imprudence in publiſhing this Paper, I ſhall *beſeech him by the Mercies of GOD* to conſider the advice I ſhall here give him in the Speech of that Noble Martyr *ROMANUS*, as it is Recorded by *Prudentius* (Περὶ ΣΤΕΦΆΝΩΝ *Hymn.* 10)

Contemne præſens Vtile, ô Prudens Homo,
Quod terminandum, quod relinquendum eſt tibi.
Omitte Corpus rem ſepulchri & funeris,
Tende ad futuram Gloriam, perge ad DEUM:
Agnoſce qui ſis, Vince mundum, & ſæculum.

For ſatisfaction to any man who ſhall think himſelf concern'd in the controverſie I have here undertaken, I ſhall hereunto ſubſcribe my Name: And I do ſolemnly Promiſe, that if any Learned Perſon whatſoever ſhall undertake to oppoſe me (either in publick or in private) in this deſign to render ſuch Writings moſt odious and deteſtable to all thoſe that have named the Name of CHRIST;

CHRIST; I ſhall give him an anſwer upon this condition, that he ſhall not oblige me to conceal any Letters to be written upon this occaſion (either his or mine) if I ſhall conceive that the publication of them may any way conduce to the Glory of *GOD* and the good of Men.

I ſhall conclude with that exhortation of the Bleſſed Apoſtle, *Be not deceived: Evil Communications corrupt good Manners.* By thoſe words of an *Heathen Poet*: φθείρουσιν ἤθη χρῆθ' ὁμιλίαι κακαί. He plainly upbraids thoſe fooliſh men, who profeſſing *Chriſtianity*, make excuſes for that kind of wickedneſs which I here oppoſe, as if (forſooth) *much exceſs were to be allow'd in Love, and even more in Poetry.*

DIXI, *& nulla meam vertet ſententia mentem.*

EDMUND ELYS Rector of *Eaſt-Allington* in *Devon.*

FINIS.